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of silver. If I had only had a gold brooch to present to this widowed lady I think I could have won her respect for ever.

But while one admired the gorgeous dress and the silver ear-rings and the brooch and the massive roll of cloth that crowned the head, there was one thing about the lady that one did not quite relish. She was smoking, and evidently was very fond of her five-feet-long pipe. A five-feet-long pipe in the pretty mouth of a beautifully dressed, handsome woman was a shocker. We associate ladies smoking at home with a delicate cigarette and graceful, curling wreaths of white vapour. But here they have left the initial stages behind long ago, and use a pipe five feet long. The mother was also smoking a pipe, but hers was only four feet long. Several of the men were smoking short pipes with a wide bowl, similar to the pipes used in England and such as are never seen in China, where the bowl is usually a tiny one, able to contain only a pinch of the shaved tobacco. When a Chinaman is hard up he will use almost anything to smoke with. One of some chair-men was stopping one day by the roadside, and had no pipe with which to indulge in the smoke he was longing for. But I soon saw that he was a man of resource and not easily nonplussed when smoking was at stake. He went to a garden near by, broke off part of a marrow-stem vine, and putting a small pinch of tobacco in the one end he proceeded to light the other, and apparently enjoyed the smoke in his improvised pipe.

The widow told us that one of her brothers was killed some years ago by a member of the Sha-ma clan. Ever since the Nhe family have been waiting to catch the slayer and make him pay the penalty of his deed. The law of revenge rules

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231 thrush. Some of these thrushes which one sees hung up outside a house sing as if they would burst their throats. 231 Soldiers are very fond of rearing these thrushes, and at first 541 one was pleased to see these men enjoying the song of these magnificent songsters. It was, however, a shock, later on, to find out that the birds were not kept for their song but for their fighting powers. Matches are arranged between different thrushes, and sometimes large sums of money are laid on the result. If you see a thrush in a cage and ask if it is a fine bird, meaning, of course, can it sing well, the answer will be given, not at all in reference to its powers of song, but solely to its record in beating other thrushes in fierce fight. There is another little bird, about the size of a large tit, which is the most renowned of the bird fighters. These birds are really vicious fighters, and will frequently kill one another in their arranged combats. Large prices are paid for one of these little birds that has been the victor in many combats. The district of the famous salt wells in the province of Szechuan is noted for its number of fighting birds. The birds are taken there from other parts of West China, as around the wells there is not a great deal of trees to attract feathered life.

• 276 The friendly widow got up late. I have a suspicion that 249 she smoked opium, and in consequence was not ready to rise 648 at the same time as normal folk. Years ago opium was 439 practically unknown in Nosuland, and the hillmen despised the Chinese for being such slaves to the drug. But since the anti-opium campaign has been so vigorously pushed in West China, many Chinese have gone across to Nosuland and, by large money payments to the chiefs, have received permission to cultivate the poppy. When the poppy-juice

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has been gathered in the drug is either openly or secretly taken into Chinese territory, where it commands a high price. The profits of this illicit trade are very large. When warned by some friends that this policy of permitting the poppy to be grown in Nosuland would certainly lead to complications with the Chinese officials, the hillmen replied that in such a case they would take the growers of the drug and hand them over to the proper authorities, to be dealt with as they should deem proper. These Nosu chiefs do not understand the trend of affairs in China, and have not seen that as long as the opium is grown in Nosuland there can be no permanent stoppage of the trade in the drug in the parts of China bordering on their land. And they do not see that if the Chinese Government is determined to stop the use of the drug, they will certainly take steps to prevent the Nosu chiefs from pursuing the policy that is being now carried out. Such a determination might give the Chinese officials the excuse to make a determined effort once for all to subdue Nosuland, and bring it under the same control as the districts which in Yunnan and Kweichow used to be entirely under the domination of the different Nosu chiefs, the Earth Eyes. There are many Chinese who long for the opening up of Nosuland for colonisation, and they would enthusiastically support any efforts to subdue the hillmen. It is to be hoped that the hillmen will be wise in time, and not, for the sake of a little money, sell the safety of their hill land.

When Ah-ku came out of her room in the stone tower she went straight to the fire, and had a good smoke with her five-feet-long pipe before she did anything else. As soon, however, as she had satisfied her gnawing craving for the minor drug, and was so restored to the condition of her usual

/171 cont'd/

585 wears a turban of gauze. And what have they put on her ears? ... and her body, what have you clothed it with?..., etc. But to whom shall the girl be handed over? Hand her over to the spirit of the hearth. When she has made three prostrations to it, she will be handed over to her father-in-law, she will be handed over to her mother-in-law. When they have sung enough, the boy goes home accompanied by one of his relatives /parents/. The go-between bows to the father and mother of the girl, inviting them to come to the wedding at the boy's home. The father, the mother, and all the free members of the family indeed go in response to the invitation, each one carrying his bedding for the night. The elder sister, or if there is none, an older female relative, takes the young bride on her back, and everybody sets out led by the go-between. Before arriving at the boy's house, they stop on the road. The go-between goes there alone to announce the arrival of the bride and her relatives and asks for some men of good will to come to carry the guests' bedding. He comes back with the men. He lights a torch while his wife distributes tobacco, and they smoke a pipeful. The procession sets out on the way after they have blindfolded the girl's eyes. The woman who carries her is given 16, 36, or 66 cash. If the girl is big she is not carried on the back except from that moment on. The elder sister thus carries the bride to the middle of the courtyard. There she puts her down and then leads her in front of the kitchen door, where she removes her blindfold. They both enter the kitchen and prostrate themselves before the image of the spirit of the hearth. They stay in the kitchen where other companions come to join her. It is there that they will be served something to eat at the time of the meal. During this time the go-between presents the girl's parents to the boy's parents. And when the feast is ready, they sit down at the table.

[574] [513] 482 [276]

After the meal they sing and especially they dance. The girl comes out and dances like everybody else, as well as the boy. The girl stays at her husband's home two or four days, her elder sister keeping her company. After this lapse of time the young couple in the company of the same elder sister go to spend several days with the parents of the girl. After three or four days the young couple come back to the boy's home.

[175 cont.]

142 marry only with persons of the same tribe. A fact, however, which
582 does not prevent them, as we have indicated above, from adopting
[177] the customs and even the costumes of the other groups, but without going as far as a "misalliance."

While the "Lolo" of China have retained the character of
181 warriors and plunderers, the "Lolo" of Tonkin are of a peaceful and rather indolent disposition, which frequently places them in a position of inferiority in relation to their more energetic and active neighbors.

273 [176] They often use alcohol, tobacco, and especially opium
276 to excess.

The "Lolo" of Upper Tonkin use Burmo-Tibetan idioms, whose
197 vocabularies vary noticeably from one tribe to another.

The elements of the sentence follow one another in the follow-
193 ing order: subject, adjective, direct complement, verb, indirect complement, preposition.

Example: My good father sells (his) house to (a) man.
(of) me the father good house sells man to.

198 They use the "kouan-hoa" and sometimes the "Thai" as lan-
212 guages of commerce; they use Chinese characters for their writing.

They have no special form of writing and are not acquainted with the writing used by the "Lolo" of Yunnan.

153 Moreover, they are rather intelligent and capable of receiving a certain degree of culture.

The men are progressively adopting the costume of the "Thai";
291 however, they preserve a suit of the distinctive tribal costume in
[177] which to be dressed after their death, so that their ancestors may be able to recognize them. The "Lolo" costume consists:

1. Of a short jacket, opened widely in front of the chest and not reaching below the belt.

2. Of a wide pantaloon, bearing at the lower part of the legs an embroidered band done with red-and-yellow thread and representing squares and triangles separated by broken lines.

3. Of a turban of very dark-blue material, whose extremities bear embroidery similar to that on the pantaloon.

[302] No part of the head is shaved. The hair is wound in a chignon behind the head and bound in the turban.

[178 cont.]
262 This belief explains what was said above about the second
[354] hearth entirely reserved for cooking for the unmarried girls (1).

[325] 1. The "Lolo" women of Baolac must not eat duck's flesh. This prohibition appears to be motivated by the fact that, since ducks are supposed not to know how to set on their eggs or to care for their little ones, these faults will be acquired by the women who eat the flesh of the duck.

276 The men smoke opium, often to excess.

Men and women smoke tobacco (water pipe or pipe with the small bowl).

243 Cultivation of rice and of maize is done by the processes already indicated and by means of agricultural implements in all respects similar to those which have been described previously.

249 Opium is raised wherever the ground and the climate are favorable.

244 The vegetables are grown in small gardens or, more often, the plantings of maize, as with the "Méo."

262 Fruits are numerous and highly esteemed: pears, peaches, guavas, grapefruit, plums, and even walnuts and chestnuts.

231 The domestic animals and the fowl are the same as among the neighboring groups.

[224] The "Lolo" keep a few bees. They do not hunt. They some-
[226] times fish, using small casting nets.

433 The industries of the "Lolo" are in no respects unique. The manufacture of cloth, of alcohol, of dyed goods, and so on, is carried out by the ordinary processes already mentioned.

437 Trade is limited to the exchange of excess crops for cloth,
[179] dyes, and the minor supplies necessary for making clothing and embroidery.

322 The tribes who are neighbors of the "Méo" know how to make
534 wooden buckets and the big flute with six or eight tubes called "sen."

culture, but less cunning in business matters and less energetic in the defense of their interests.

The Lolo smoke opium a great deal and this passion is highly prejudicial to their physical and intellectual development. Neither men nor women chew betel.

In their mode of living a truly characteristic custom should be noted, that the women are vegetarians after they have attained puberty. They may not eat the tiniest piece of the meat of pig, fowl, or dog and must not even prepare their food with grease. For this reason their cooking is done in special saucepans.

The dwelling is constructed either directly on the earth as among the Meo, or on piles as among the Tho. It is usually surrounded by fruit trees which give a picturesque appearance to the hamlets.

The Lolo, who in Tonkin are always somewhat overwhelmed in the midst of the Meo settlements, are easily influenced by their neighbors. They live in the same way, grow the same crops, and feed themselves in a similar fashion. The Meo, more greedy for gain and more energetic, are dispossessing them little by little from the better sections of ground, and there is every reason to believe that their conditions of existence will become more and more miserable.

Except the La Qua, all the Lolo varieties speak analogous dialects with characteristic syntax. They are the only ones who imitate the inversion of the Latin phrase by placing the object after the verb. All of these groups, detached for many long years from the large groups in Yunnan, have forgotten Lolo writing. Furthermore, they have not learned Chinese characters.

/There appear between pages 146 and 147 of the text the following two photographs: "Two White Lolo women"; "Two Black Lolo women."--translator/

Section 2

Costumes Peculiar to Each Variety

Each variety of the ethnic group is distinguished by a special costume.

The first is that of the White Lolo, an expression which is translated as Peu Lolo in Chinese, Mia Khao in Tho, and Mung za